

of courage, courtesy, and generous actions. The noble order of the Table Round was a shrine of virtue in that early age of darkness and injustice. King Arthur, Sir Galahad, Sir Percivale, and others are model knights of worthiness who are ever striving to act 'worshipfully' and to be true to their knightly vows; and Sir Launcelot, 'the flower of chivalry,' was a model of courtesy, gentleness, and courage,—possessing all those traits that call forth the admiration of the young for noble and heroic deeds. No boy can read the story of King Arthur as here presented without having aroused within him a noble purpose of true and knightly living. That it may bring many happy hours to those who may chance to read it, kindle in their hearts a love of truth and virtue, and awaken high ideals of a life of courtesy and courage and knightly deeds, is the sincere wish of the author."

Dr. Brooks has also told the tales of the *Iliad* and *Odyssey*. Many are yet to know the fund of inspiration and ennobling thought that lies in these olden epics, and how necessary a knowledge of them is to an appreciation of the world's literature and culture. Yet it is not too much to say that young people can gain more of this inspiration from such versions in their own language as these we have here noted, than they can from the garbled study of a few books or passages of the originals.

We turn to a version of the *Odyssey*¹ for boys by Walter Copeland Perry. Mr. Perry's tale was written for his son Evelyn when in his seventh year. It is based on the translation of Messrs. Butcher and Lang,—being carried in the same style and affecting the same archaic diction: Evelyn must have been, indeed, a precocious youth. Why a modern translation of the *Odyssey*, intended for modern readers, should be couched in the language of the Bible and of Chapman, with much of which we are not familiar save through literature, is difficult to understand. Chapman would scarcely have made his translation into Anglo-Norman; and the translators of the King James's Bible would doubtless not have viewed the proposition with favor to translate the Bible into Anglo-Saxon. But to literary fetishism there be no bounds. And one cannot deny that there is to it all (to its *gat him up's*, its *yea now's*, and its *dight's*) a certain æsthetic titillation. Mr. Perry has, fortunately, preserved but little of Mr. Lang's sixteenth century English, though possibly more than was necessary to impart flavor, vigor, and dignity to his style; and while versions in the style of Charles Lamb's (which should not be forgotten) are more to our taste, yet so conscientious has Mr. Perry's work been, and so sure his emphasis on the vital parts of the story, that no one can err in selecting for their children's reading this version of the immortal Greek classic.

T. J. McCORMACK.

MR. MAUDE'S ARTICLE ON TOLSTOY.

The article on the "Misinterpretation of Tolstoy," by Mr. Aylmer Maude, in reply to Mrs. Evans's article on the Russian reformer, published in *The Open Court* for August, was forwarded to the editor by Mr. Ernest Howard Crosby, of New York City. Mr. Crosby, while returning to New York from an international appointment in Alexandria, Egypt, visited Count Tolstoy at his home in Russia, and has, since this meeting, under the influence of Tolstoy's writings, devoted considerable attention to social reform. Mr. Crosby writes that the author of the article

¹ *The Boy's Odyssey*. By Walter Copeland Perry. London: Macmillan & Co., Ltd. New York: The Macmillan Company. 1901. Pages, 204.

Mr. Aylmer Maude, a prominent and well-to-do business man of Moscow,—an Englishman,—became interested in Tolstoy's writings some ten years or more ago and is now an intimate friend of the Count. Under the influence of his teaching he abandoned his business and is now living near Chelmsford in Essex, England engaged among other things in bringing out a complete edition of Tolstoy's works, of which two volumes, *Sebastopol* and *Resurrection*, have already been published by Grant Richards. He is also the author of *Tolstoy and His Problems*, and is recognised as the Englishman who stands closest to Tolstoy. Mr. Maude's work is indispensable to the student of Tolstoy's life and labors. It is published, in America, by the A. Wessels Company, 7-9 W. 18th St., New York, and in England by Grant Richards. In view of the recent alarming reports concerning Tolstoy's health, it may be interesting to our readers to learn from a letter from Mr. Maude, dated August 26th at Tolstoy's home, Yásnaya Polyána, Russia, that while Tolstoy is still far from strong, he can write three or four hours most days and walks sometimes two or three miles at a time. A doctor is, however, in constant attendance, both in case of emergency and to check Tolstoy's rashness; he having been so strong and active until two years ago, finds it difficult to exercise due moderation in his exercise and to follow a strict régime.

BOOK REVIEWS.

PRINCIPLES OF WESTERN CIVILISATION. By *Benjamin Kidd*. New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1902. Pages, vi, 538. Price, \$2.00.

Mr. Benjamin Kidd created a considerable stir by his first work, *Social Evolution*, and he has doubtless been moved by the success of this venture to give to the world a system of philosophy. The first volume of this series lies before us entitled *Principles of Western Civilisation*. It may appear paradoxical to say that it is necessary to read Mr. Kidd's work in order to determine precisely what his purpose in writing it has been, for he has given us neither preface, introduction, nor conclusion explanatory of his motives or of what "Western civilisation" has to do with "evolutionary philosophy." This critical state of affairs is heightened by the fact that Mr. Kidd's language in the present work is more distinctly metaphysical and artificial than it was in his first work, assuming at times even a mystical strain,—at least such is the impression that a superficial reading of his work gives.

The idea dominating Mr. Kidd's discussions, while in many respects sound and lofty, does not appear to us to be novel. After remarking that the entire life and activities of our Western civilisation have begun to be involved in a tumultuous conflict, he affirms that the principle which shall evolve order out of this chaos (and its most characteristic results are already visible) is what he terms the law of projected efficiency by "which, in human society, the present is destined to be in the end controlled, not by its own interests, but by interests in the future beyond the limits of its political consciousness." As in the biological world, so analogously in the social and political world, "the interests of the existing individuals, and of the present time, as we now see them, are of importance only in so far as they are included in the interests of this unseen majority in the future."

The ascendancy of present interests in the economic processes of the past and in our own time has been the real clog on genuine endeavor in national and inter-